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INTEGRAL[®] Yoga

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Integral Yoga and You

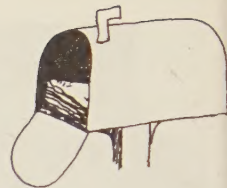
INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. Conducting ongoing programs in the various aspects of Yoga, including Hatha, Raja, Karma, Bhakti, and Jnana Yogas, the centers also offer instruction on Yogic diet and other related topics. There are open classes, courses, teachers' training programs, universal worship services, and also retreats for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experience in total Yogic living. The Ashram in Pomfret Center, Connecticut has a health clinic, national audio-video and book publishing and distribution services, a natural foods store, a two acre organic garden, an Integral Yoga School for children and a number of cottage industries where members practice selfless service. There is also, at this time, an Ashram in Santa Barbara, California.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters



To the editors...

Congratulations on your tenth year in publication! I enclose my check for the first renewal of my subscription to *Integral Yoga Magazine*. I hope I will have the opportunity to renew my support for such a wonderful project for many years to come. I do read the magazine from cover to cover; each issue holds a treasure of truly useful news and insight. As a writer myself, I applaud your clear and concise presentation. As one who was turned on to yoga seven years ago, I thank you for keeping me in touch with the latest and best news of all.

-V. M., Providence, R. I.

Just a few days ago, we received the December issue of the magazine in which my essay, *Mysteries of Light*, appeared. I was happy to receive the magazine but was disappointed to find mistakes in the printing of the essay, which I think will baffle most readers to the point where they may simply shrug off any attempt to make sense of the article....it is certainly in the interest of the growing professional stature of the magazine that we prevent such errors in the future.

-Atma Hansen, San Jose, Cal.

We regret our mistakes and have taken steps to prevent their recurrence. Also, the corrected article will be available in the upcoming L.O.T.U.S. brochure.

-Editor

To Sri Gurudev...

I still do more of snoring
Than I do of roaring,
But my life is never boring
As you send my spirit soaring.
Through the mind-stuff I go
touring
With your wisdom reassuring
Any pain I am enduring
Is my true freedom restoring.
Although *maya* is alluring,
My strength of purpose is
maturing.
From my heart all love comes
pouring
To your feet—which I'm adoring!

In your Light, in your Love
Is my Life.

—Prakashananda Ma, Pomfret, Ct.

I have been really moved by a lot of love and bliss. When I feel this I just want to reach out and touch you. I didn't try to make the love happen; it just came naturally, like the tears that have been coming while I have been writing this letter.

I hope that your hearing of the beautiful effect you have had on my life will be an offering back to you. You give so much *satsang* and I have so much self-centeredness. You also speak of action. "Be well and do well" you said on your beautiful and inspiring holiday card. Well, I have started acting and you inspired me to do so. I am going to a convalescent hospital, regularly visiting with the people there, playing guitar, singing, and trying to allow God to manifest in a way to help the patients feel love. I am thinking about becoming a Big Brother—

(Letters continued on page 26)

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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

The Joy of Serving

Sri Swami Satchidananda

Perfection in action is yoga. A yogi can sit well, talk well, eat well, sleep well, enjoy things without getting caught in them. A yogi can enjoy the world because he knows the limitations, knows how far to go.

Who is a good surfer—the one who can ride the big waves. Because he knows he's not going to get caught, the yogi will even watch for the big wave. He has a board and knows how to balance himself on it. Balanced means tranquil. If you have a balanced mind, that is your surfboard. You are steady on it. Whatever wave comes, you just go out and enjoy it without getting caught. You are *in* the world, but never *of* the world. That means *Integral Yoga* embraces the entire life from morning till evening. Everything should be yogic, from the minute you start brushing your teeth to the minute you go to bed. Do it well, and do it now.

Test Yourself in the Field

Karma Yoga, the path of selfless service, is the best form

of yoga. Even if you don't have time to meditate, to do *asanas*, eat, sleep, it doesn't matter. If you have an opportunity to do *karma yoga*, do that first. Through the *karma yoga* your heart, mind, and body will be soon cleaned. Here you will see your limitations and drawbacks, not in your meditation. You will understand your attitudes and moods, but not when you are all alone. So test yourself in the field.

Not that you shouldn't spend some time in meditation. If you really get tired, or get into emotional or psychological problems, contemplate and analyze. "I went to serve him, but got annoyed because he didn't thank me." That's your meditation when you return home. Yes, meditate on your own feelings. "I offered my service. Why should I expect him to thank me? That's not right. Next time I'm going to do the same thing, but not wait for his thanks." Then you are shaping your mind well.

"*Karma yogam ondre nammai kakkum ennum Vedam*", said a great



saintly poet, Subramanya Bharati. He knew a lot about devotion and self-analysis. But here he was saying, "My impression is, the essence of scripture is *karma yoga*". That alone can save you, that alone is enough for you. Master Sivananda always said this: "Serve, love". Serve comes first. Serve with love. Because without love, you cannot serve. Is it not so? Without dedication, you cannot serve. Without the control of the passions and selfishness you cannot serve. Serve well and all things come automatically. Become a yogi just by serving.

Expecting Results

Karma Yoga means a selfless act. If you are motivated to do something for others, and don't expect any result or reward for you, such an action is called *karma yoga*. But if you expect a result for your benefit, then it is merely *karma*. It's just a labor. "I do this so that I can get that." But true *karma yoga* is service—for the joy of serving. You don't even wait for a

thanks. That way you can keep your mind calm, without any disturbance. Whether people appreciate your action or not, even if they criticize you, that is their business. You have done your job to your capacity. You are satisfied with what you have done and don't expect anything in return, so your mind is always calm. That is yoga—calmness of mind. If you keep calm during the *karma*, it is *karma yoga*. If you are going get disturbed during your action, it's *karma*.

I'm Melting Away!

Whatever you do, it can be done as *karma yoga*. Even your meditation. Many get disturbed because they look for something to happen in meditation. If they don't feel any sensation after a half-hour, they think the *mantra* is no good; they already look for another *mantra*. They are meditating to get something. Yes, even in meditation, even with God, don't do business. Don't do it to get something; do it only to retain your peace.

The flower doesn't know it is giving fragrance. Does it ever say, "I want to give a nice smell. Here is a nice person. I want to be extra nice to him"? A candle also doesn't know it is giving light. It doesn't worry you, "Look! I'm wasting my time, I'm melting away. Come read something with my light". Does the candle ask you that? No, it is just there, the same as a *karma yogi*. Because of his very presence, people enjoy the light, people enjoy the smell, people get the benefit.

Fear Waits

Bhagavad Gita says, "All that you are entitled to is to act. Just do, but don't wait for the result". Because when you wait for the result, you build a tension and become upset. If you don't get the result, you are frustrated and angry; if you do get the result, you become greedy. Even if you don't want more, you still want to protect what you have, because you feel that having will make you happy. You are afraid of losing it, because your happiness seems to depend on that possession. The fear of losing is always waiting. To be more happy you want more things. Then if anybody puts up a barrier to prevent you from accumulating, you will hate that person. Your own selfishness causes hatred, fear, jealousy, and anger. If you don't want anything from anybody, you are freed from these tendencies. That is why the *karma yoga* will relieve you from all this strain. You are always happy, always peaceful.

But the *karmi* is one who is interested only in the outcome. Even the mere thought of the

outcome makes him so excited that he loses everything.

He Loses Everything

Once a man named Alnashur went to a marketplace and, through hard work, earned a few dollars. It was the first time he had money in the hand. He was so happy, "Oh, my goodness, I got five dollars. What should I do? Let me buy some eggs, so that I can take them home from the market". He bought eggs and arranged them in a nice basket which he carried on his head as he was walking home. Even on his way he started dreaming, "Oh, I'm going to get back and sell this in my town. Because they don't usually get these eggs, I can easily sell them for double the price. So I can get ten dollars, one-hundred percent profit". With this excitement, he had been walking and, when he was tired, left the basket on the ground. Just sitting under a tree, a little relaxed, he was dreaming, "Ahh, I'm going to get ten dollars and this time I won't buy eggs. That's a menial business. I'll buy something much nicer and then I'll triple the price. With eggs I could make only one-hundred percent profit. Now, if I buy cosmetics, there are so many crazy people who will buy it. I can earn back three or four-hundred times".

Sitting next to the basket, leaning on his elbow with the legs stretched out comfortably, he was still dreaming. Very soon he had made thousands of dollars. Then he said, "Well, now that I am really, really rich, I can't just be alone. Naturally, I should look for a beautiful girl to marry. No doubt, the greatest,

richest man in the town will now offer his daughter. Ahh, with a little hesitation I will accept and marry her. Of course, after a while she will give me a baby. Oh, it's nice to have a baby. When I come home from my office, we'll just play. Sometimes, if I return a little tired and if she brings the baby, what should I say, 'Hey, I don't want the baby. I'm too tired, take him away'. And if she says, 'No, no, please have him', if she insists on my holding the baby, I will say, 'No, no, I'm too tired'. If she insists too much, I will kick her out!"

He woke up to see all the eggs broken. He really did kick the basket! Yes, sometimes we hallucinate.

Do It Perfectly

If we only know how to act—not waiting for the result, without any selfishness, we won't lose our happiness or our peace. Do anything you want, even your personal eating. It may seem that you are doing it for your own sake. You are tasting it, you are filling the stomach. Is it not *karma* then? No, when you want to take the car on the road, you have to fill up the tank. Your body is the same. Even your eating and drinking is not for your sake, but to serve somebody.

A person who has dedicated his life for the sake of humanity has to take care of his body and his mind. Just as you take care of your car, he takes care of the instruments with which he

serves. That is why, if a dedicated person forgets to take care of his body, the people who receive the service come forward to take care of it. They remind him, "Swami, eat a little food. You have had a long day. Please rest a little".

If the dedicated person has a family, don't think that he should ignore it. Since it is given by God, the family is not really yours. But you still have a responsibility. If God has given you a few people under your care, you are their servant and caretaker. The mother is the servant of the baby and the husband is the trustee of both. We all have responsibilities, but let us do our duties without attachment.

The mind is a little tricky and we can easily misunderstand. When I say, "Do it with detachment," you might think, "Well, I don't mind, I'm not attached to anything. I'll try and see if I can do it". No, do it without attachment, but do it perfectly! According to the Bhagavad Gita, a yogi should act one-hundred times more carefully than an ordinary businessman, one who wants the fruit of his actions.

You Can't Cheat the Cosmic Law

If you're getting fifty dollars from your employer, your conscience should tell you that you are doing at least seventy-five dollars of work. Don't just look at the time and say, "I only have to work eight hours". Even for those eight hours, are you really working? You should know. Maybe you can cheat him,

but you can't cheat the Cosmic Law. There is a big divine computer which computes everything in your own heart. That is the real judgement day. You don't need to wait till the last day; sometimes the judgement comes immediately—in a day, week, or a month. Temporarily, you can escape from that person and exploit him. He might not ask, "How much work have you done?" He'll just be sending you checks and everything will seem fine. All of a sudden, something may go wrong in your house, or you may hurt your ankle. The doctor will feel both your pulse and your purse. All the money you cheated will go to somebody.

The Honored Guest

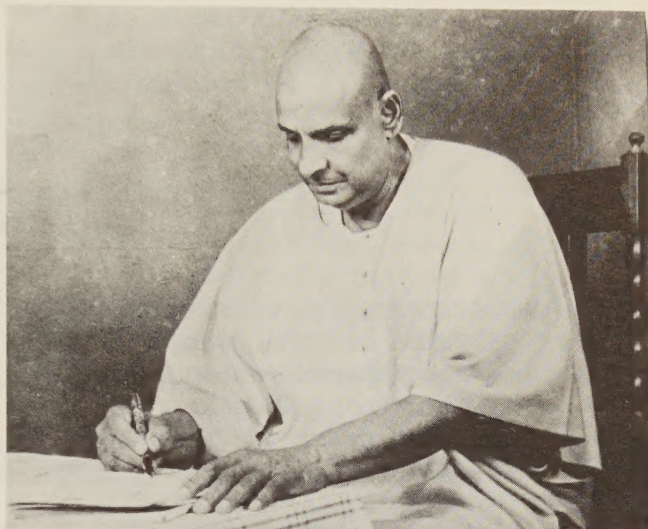
The *Karmi Yogi* works with more zeal than an ordinary person. Because he is doing it as a service to God, he has more interest than the person who works just for his own benefit. If you are cooking your dinner, it can be just anything. But if you cook for some honored guest, you want nicer items. The plates will be well polished. You will take out all your special dishes and silverware. There is a joy in doing something as an offering. You will never get that joy when you do it just for yourself. Many, unfortunately, have never tasted that joy. It's unforgettable. If you really do something for somebody else and experience that joy, you will never want to do something for yourself. You will always look for opportunities to serve. It's even sort of selfish—because you miss that joy, whether it is day or night.

It's something sweet and delicious. That's what is called dedicated life. There is supreme joy in it.

Once a month or once in two months, try to set aside some time and say, "This is my *karma yoga* week. The whole week I should be totally selfless. I won't be doing anything for my sake". Or, choose just one day like you choose a fasting day. Say to yourself, "This is a selfless day".

Karma Yoga is give, give, give. Don't worry about how you will be surviving. If people know that you are here to give, and you are really giving, it is their business to keep you well. If a tree is always giving a lot of fruit, won't the gardener take special care of the tree? He won't forget to water it daily. He will even put a fence around it. Not that the tree demanded anything; it just did its duty. In the same way, if your life is useful to people they will take care of you. If you are not useful, why should you even live? No need. So wherever you are, just give joyfully. You may not get proper care immediately, forget it. It will come. When the nature, the Cosmic Consciousness, knows fully well that you are really offering your service and not expecting anything in return, once that is proved, then abundance will be with you. That selfless life is what you call God. God was never selfish. And God's Nature was never selfish. So, if you lead a selfless life you are in God. When you have God, certainly everything else will be added unto it. *Om Shanthi, Shanthi, Shanthi.*

Work with the Force



A clear understanding of the three natural forces—*sattwa*, *rajas*, and *tamas*—is very necessary for a *karma yogi*. He who knows these three forces can work in a better, more efficient manner. *Sattwa* is harmony, light, wisdom, equilibrium, goodness. *Rajas* is passion, motion, activity. *Tamas* is inertia, inaction, darkness.

The three qualities bring bondage to the soul. Though *sattwa* is a desirable quality, yet it also binds a man. It is a golden fetter. *Rajas*, the source of attachment and thirst for life, causes attachment to action. *Tamas* binds man to heedlessness, laziness, and sleep.

These three *gunas* (forces) are inseparable. No one is absolutely *rajasic* or *sattwic* or *tamasic*. When the wisdom-light streams forth from all the gates of the body, then it may be known that *sattwa* is increasing. Greed, outgoing energy, undertaking of action, restlessness, and desire—these are born of the increase of *rajas*. Darkness, delusion, stagnation, heedlessness—these are born

of the increase of inertia.

It is impossible to rise or jump from *tamas* to *sattwa* all of a sudden. One should convert *tamas* into full *rajas* first. Then one can reach *sattwa*, which is intense activity. Just as the wheel of an engine appears to remain stationary while revolving very swiftly, so also a *sattwic* man, though engaged in intense activity, appears to be calm through his self-restraint. A *sattwic* man can turn out tremendous work in the twinkling of an eye. He has full concentration.

In actuality, Nature does all action, not the individual. It is the *gunas* that operate. Owing to ignorance, the body is mistaken for the Self. Just as the motion of the clouds is falsely attributed to the sun, so also the movements of the body and the sense organs are falsely attributed to the Self, which is always silent and witness of all action. Immortal Selves! May you all be free from the pains of birth and death. May the Lord bless you to lead a virtuous and Divine Life.

FOUR STUDENTS AT THE FEET
OF THEIR MASTER: Swami
Gurucharanananda Ma,
Swami Abhayananda Ma,
Swami Poornananda Ma,
and Paul Condylis.



The Greatness of KARMA YOGA

LEAD A DEDICATED LIFE by Swami Gurucharanananda Ma

The path of *karma yoga* (selfless service) by its very definition embraces the whole life and all the yogic paths! In the words of Sri Gurudev, "Live a dedicated, selfless life. You will enjoy everlasting Peace". This teaching is the basis of a peaceful, easeful, and useful life, the "key" to the practice of *karma yoga* and the essence of all Gurudev's teachings.

The *karma yoga* approach most dear to me happens through a constant, loving Remembrance of my Beloved Lord. I experience Him as most glorious Light and Energy within me, and I know He is the same in all. I try to offer everything at His Feet. The Remembrance invites Him to use us as His instruments unless we "short-circuit" this Energy through our wrong approaches. This can happen when we look to

the fruits of our labors and cling to them for ourselves. Any of these attachments or expectations are the most subtle and persistent enemies of contentment and joyful service. Gurudev explains that the root cause of all our difficulties is *selfishness*; give up "me", "my", "mine", and replace with Thee, Thy, Thine! By changing the focus away from ourselves we allow Him to transform our selfish actions into service, into perfection in action—or *karma yoga*.

Observe how dedication and selflessness deepen the more we surrender ourselves to this practice. Selfless service is the great purifier of mind and heart! Its fruit is inner joy and peace.

Each day I see how our most ordinary acts are extraordinary when performed as *karma yoga*.

Sri Gurudev reveals that, "The dedicated and selfless ever enjoy Supreme Peace (God)". The Beatitudes express Jesus' promise that, "The pure of heart

shall see God". Both invite us to experience this divine vision always, and share in it through loving service.

Ever at His Lotus Feet.

A GLIMPSE OF FREEDOM by Swami Abhayananda Ma

The desire to be useful can lead to acts which are perfect and complete. During the trials of serving parents, wife, boss, or co-worker, when you concentrate totally on the task at hand, you may experience the greatness of *karma yoga*. In the summer of 1975, at a ten-day retreat in Newport, Rhode Island, I was asked to direct the transcription project. Here, we typed Sri Gurudev's talks nightly—edited, printed, and bound them—all during the retreat, so that they would be available at the end. My job was to coordinate the transcribers, editors, collators, and printers. Shortly the task became all-consuming. I could think of nothing but the incredible process that was unfolding, and the work thus became a meditation. Feeling completely *lifted* from my need to eat or sleep on any kind of schedule, I would just lie down once in a while for a few hours and occasionally eat a plate of something or other.

I couldn't imagine how I'd spent so much time on these activities before! Everything I did was now dedicated to finishing the project—whether it meant arguing, problem solving, cajoling, complaining, or praising.

Every morning, the same retreatants would arrive to collate and transcribe. As the book took shape, I felt the entire group becoming ever more involved. When we had to

sit and wait for the pages to come off the press, we would share stories from the scriptures. Through it all was the constant uncertainty of whether we would make the deadline. Toward the end of the retreat, I began to experience myself in the freest state of being that I'd ever experienced. Talking with the staff, sitting with the retreat *karma yogis* for the last time, I felt *such* a love and closeness with these people. We had shared a tremendous experience. Almost four years since the retreat, once in a while someone will still tell me, "I was one of the workers on the transcription project". And I see the light in their eyes as we both remember that extraordinary time.

The more responsibility I felt for the project, the more I felt like a child in relation to Gurudev. On the night of his last talk, while he was speaking, I wandered into the hall on an errand. With the unselfconsciousness of a three-year old, I watched him for a few moments, while he was speaking, and *felt* how very beautiful he is. Then I wandered out of the hall in an ethereal state!

The transcription book was completed before the retreatants left. Not all work projects are this intense. Probably we couldn't have sustained this level of intensity for very long. But, once someone has

experienced the process of surrender, I believe that person is never the quite the same again. There has been a *lifting* from the usual way of seeing,

from the habits that tie us to our small selves, from the limitations that the mind *thinks* are there. The retreat had, indeed, been a great adventure.

WHO IS WORKING AND WHY? by Paul Condylis

At this time in my life, it is helpful for me and, I sincerely hope, useful to you to share these thoughts with you. I associate *karma yoga* with "work". Therefore, I find it appropriate to reflect on it now because I am so caught up in my career and livelihood.

I work very long hours, sometimes eighteen to twenty-four hours a day and seven days a week under tremendous pressures. I have a very responsible position supervising a major project and the many people involved; and I am daily, hourly pressed by huge problems with the budgeting of hundreds of thousands of dollars and critical timetables and deadlines. In a field known for its sensitive, emotional, and volatile personalities, I serve as a producer-director for a company which does multimedia shows for corporations. The show may be a simple slide presentation for a small meeting. It could also be a major production with film, slides, stage sets, and even live actors and musicians to demonstrate a product or services to a company's sales people or to its clients. Sometimes these projects can cost astronomical amounts of money, and they usually have insufficient time allotted for their preparation.

This causes much anguish, frustration, shows of temper, and unreasonable demands which

frequently cause participants to wonder why they submit to these conditions. Although this work is supposed to allow for creative expression, it is sometimes little more than a livelihood. Because of the need to support one's family, carrying on in the face of such problems is necessary.

However, for myself an additional ingredient makes the whole experience bearable—the aspect of my work as a testing ground for my most cherished beliefs. The points in yoga which have been so beautifully explained to me by our beloved Swami Satchidananda certainly are tested at every turn in my work. Although there are times when I am disappointed in myself for not responding to pressures and problems in the way I consider best, I am very grateful and pleased when I can find myself responding with joy, patience, and love to difficult conditions and moments.

In the midst of my righteous indignation over some awful incident, it is good for me to remember how effortlessly our Gurudev can stand over a broken septic tank as it reeks with a repugnant odor, approaching the task of repairing the tank and handling the ugly sewage with the same calmness and quiet attention that he might show in other, more pleasant, circumstances.

This humbles me. If Swamiji can find such clear perception

while standing over a septic tank, can I not do the same in the middle of my daily work? What is my job, then? An opportunity. Here, I can express charity, generosity, joy, peacefulness, selfless service, tolerance, patience, enthusiasm, and love when it is hardest to do so. For what great accomplishment can it be to express those

qualities when conditions are easiest?

Sometimes, I make it easier on myself when I remember who is really doing the work. If I think it is me, only me, it does not always go well. If I remember that God within me is doing it all, directing me and my path, then it is better, much better.

ATTITUDE AND KARMA YOGA by Swami Poornananda Ma

Keeping a constant awareness on the attitude is a necessary part of the practice of *karma yoga*. Although the object is to be completely detached from the results of our actions, that sounds easier to practice than it actually is. Whether successful or not, whether praised or blamed for his or her performance, the *karma yogi* tries to keep the mind neutral and balanced. Often, we may start by offering the fruits of our labor to the Lord, without any personal expectation of reward, but soon we find ourselves caught up in our own, limited ideas of what we should be doing and how we should be doing it.

One winter day, as Gurudev slowly backed a car down the driveway of his former Danbury, Connecticut residence, it slid across an icy patch and landed in a snow bank. Having spent a good many winters in New England, I was no stranger to the process of removing cars from snow banks. I "knew" that the best method was to shovel out the deep snow surrounding the car, put sand and salt around the tires, and then repeatedly "rock" the car back and forth, from drive to reverse, until the car became free. Because

this works so well, I saw no reason for doing it any other way.

Gurudev, however, with his total overview of the situation, took the opportunity to teach me a lesson. With himself at the steering wheel, another secretary and I tried to push the car uphill out of the snowbank. We managed in half an hour's time to thoroughly imbed the car in the deep snow, so that it seemed we would have to get it towed out.

All this time, I could feel my resistance building up to quite a peak; any inner peace I might have had during my first months of serving Gurudev rapidly left me. I tried to suggest between pushes that we try shoveling, or putting some sand down. But, when Gurudev didn't respond, we just kept on pushing. At first, I thought that Gurudev's apparent gruffness was due to his being late in getting started on the trip. I didn't realize, until several months later, that it did not matter to Gurudev if we ever got the car out of that snowbank; he was perfectly willing to sit there as long as it took to break my resistance to doing the task *his* way, and my attachment to how I

thought it "should" be done.

When the other secretary and myself were tired beyond the point of moving the car at all, Gurudev decided to attach a pulley to the rear bumper, so that we could pull the car out of the snow bank, tug-of-war style, with the rope threaded around nearby trees. That process was about to consume all the rest of our energy when something wonderful happened.

My mind stopped alternating between "this is ridiculous" and "this will never work", and just let go. Out of sheer exhaustion, I ceased to fight the experience, stopped resisting this new method, and put my remaining energy into hoping that it would work. Within a matter of minutes, the car was finally free from the snow and Gurudev was on his way.

One dilemma, that almost everyone stumbles into briefly, is that of becoming subtly attached to the work they are given. If we understand, instead, that we are being given a great opportunity to purify the mind, and then gear our thoughts toward that experience, the work becomes a joy. On another occasion, shortly after Gurudev arrived in the United States, a small band of new disciples were busily preparing a cottage for his use. One person was asked to clean a radiator. After giving it a cursory soap-and-water sponging, he asked Gurudev to inspect the nice job he had done. Gurudev ran his hand behind or underneath the radiator and found much more work to be done. Surprised, the disciple diligently continued to remove the additional dirt and debris pointed out by Gurudev. Later,

Gurudev again came by. Now more humble, the disciple asked Gurudev to inspect his work. Again, Gurudev found another entire area untouched by the now amazed disciple.

At that point, Gurudev, told him to think of the radiator as his own mind. With this new perspective, the disciple again set to work. The next time Gurudev came by, several hours later, the radiator was perfectly clean and spotless, and practically shining from the thorough scrubbing.

Once, after washing and scrubbing a room for Gurudev's visit to the New York I.Y.I., we all were quite pleased with the results. When Gurudev arrived, there was no place for his coat. However I started to go for a hanger to hang the coat on the back of a door. Gurudev simply ran a finger along the top of the door and then examined his dust-covered finger.

With a twinkle in his eye, he placed a kleenex over the edge of the door, then calmly hung his coat over it. It still amazes me how Gurudev zeroed in on that oversight, and subtly and gently put our egos in their places.

When we remember that the results aren't important, but the attitude with which we do the duties and tasks, it becomes easier to detach the ego from the results. When we become free of getting caught up in the results, we can relax and enjoy our *karma yoga*. While the hands and feet are busily engaged, we can deal with *all* the obstacles of the mind. Then we have the opportunity to transcend the difficulties and, in the process, to purify the mind.



Tim Barrall

The L.O.T.U.S. Is Unfolding

by Shanthi
and
Swami Jnanananda Ma

The great saint Bhagavan Ramana Maharshi was once asked by a disciple, "What is the highest goal on earth for the entire society and its members?" Bhagavan

replied, "Brotherhood through a sense of equality is the highest goal....Through brotherhood, supreme peace will reign in mankind and then the whole world

L.O.T.U.S. PRAYER

May no house of worship
deny another, Oh Lord;
let the Tower of Babel be our challenge
for essential unity.

May we ignore the confusion of words.
Teach us, Lord, to observe more deeply
to see Your Light burning in the dark.

May our hearts be a Light of Truth Universal Shrine;
may the eight eyes of the world,
the eight churches under one dome,
reflect peacefully

Your Light, the Eternal center source.
Lord, may we open like petals at each altar
fragrant in Your Love
as the lotus flower.

Krishnadasi Mouw

will stand as one family".
"Brotherhood through a sense of equality" is at the essence of L.O.T.U.S., the Light of Truth Universal Shrine, which is now becoming known in far places. Sri Gurudev has been delivering this message in his recent month-long travels in New Zealand, Fiji, and the islands of Hawaii. Everywhere, people have been deeply moved and touched by the L.O.T.U.S. presentation. Although this ecumenical temple is to be built thousands of miles from the mid-Pacific region, many showed enthusiasm and support, offering whatever funds they could afford. Several even volunteered their services in the actual construction. Many voiced that their lives were already touched just by the idea of the L.O.T.U.S. and that it is a much-needed and appreciated gift to the entire world.

In the Bahamas, interest and enthusiasm were created when a visiting L.O.T.U.S. committee member shared the idea with a gathering of yoga retreatants. We have since received numerous

requests for information and opportunities for service.

Steve Au is a well-known Hawaiian architect who designed the Ala Moana shopping center in Honolulu and also, as an offering, designed Gurudev's house at Yogaville East several years ago. Inspired by the L.O.T.U.S., he has pledged his full architectural services. During the few days Gurudev was in Hawaii, Steve worked late into the night, coming up with new ideas and drawings to implement Gurudev's design. One idea is the use of a dome to simplify the construction and reduce costs. Another idea is a tiered amphitheatre encircled by carved pillars for the lower-level satsang hall.

Mr. Peter Nicholson, physics professor at the University of Hawaii and disciple of Master Subramuniya, is widely known for his innovations in the art world. One of his most notable designs is that of a large, unusual crucifix in a grand cathedral in Washington, D.C.. Mr. Nicholson and his wife, Kalima, met with Gurudev at the scientist's laboratory to



O. Ransleben

demonstrate several exciting and unique ideas about using lasers and holograms to bring the Eternal Light into the Shrine. In Santa Barbara a physics instructor, Dr. Paul Hansma of the University of California, has also been searching and experimenting with light. Through the use of diffraction gratings and mirrors, he demonstrated many-colored lights resulting in marvelous rainbow effects. Dr. Atma Hansen, senior research scientist at N.A.S.A., has also been doing research on holograms and other aspects of the Shrine. For these scientists, in a special way, the Light is already becoming an object of meditation.

Mr. Pradeep Mehta, structural engineer from Jackson, Michigan, is a long-time devoted student of Gurudev, as is the entire Mehta family. He, also, has offered his services and has already examined the architectural plans. Two new paintings of the L.O.T.U.S. have been received, one donated

by Dr. Rao of San Antonio, Texas. As part of his continuing contribution, he hired an architectural renderer, Mr. O. Ransleben, who subsequently completed four beautiful drawings. Dr. Rao's enthusiasm inspired the artist to the extent that he donated half of his time for the project. The second painting, also shown in this article, was done by commercial artist Tim Barrall of New Jersey, who had previously painted our L.O.T.U.S. greeting card and is now designing the official L.O.T.U.S. logo. His painting will also be on the cover of the *Bharat Ratna* magazine. Published in Hong Kong, *Bharat Ratna* is an international magazine with wide circulation among overseas Indians. An upcoming issue will feature the L.O.T.U.S. as its cover story. Mr. Bob Harilela, the editor, has arranged this coverage as part of his family's support of "Gurudev's favorite project".

From various places in America, people continue to offer their skills. Steve Goldman of Mortongrove, Illinois, has

donated his professional services as a specialist in non-carpeted floors. John Liczwinko and Janet Vinikow of Seattle, Washington, have made available their artistic skills in stained glass, environmental design, graphics, and displays.

Throughout the country, devoted friends, too numerous to mention, carry on the invaluable preliminary work—from research and secretarial to electrical and landscape design. Offerings are being given on all levels

and best wishes are in abundance. Monetary donations are slowly beginning to come in. Every gift, from one dollar to the five-thousand dollar inheritance recently given by one of our monastic members, is helping to make the L.O.T.U.S. a reality.

Much remains to be done, and opportunities to participate are endless. If you wish to help manifest this gift to mankind, please contact Yogaville East or West.

From: *THE L.O.T.U.S. SONG*, by Swami Nirmalananda Ma


*We are waters coming home from the Rocky Mountain River
We are raindrops dried and gathered by the sun,
Scattered for so long, so divided by our answers
In the universal silence why don't we live as one.*

*In the Light of Truth Universal Shrine
Golden light of love's a gonna shine,
Shine on every face,
every creed and race,
We'll leave our distances behind.
Gonna leave our differences behind.*

How Your Company Can Help the L.O.T.U.S.

You may have heard that many companies save tax money by donating to charitable causes. Did you also know that some companies have matching contribution programs, where for every dollar the employee donates the employer also gives a dollar, or part of it. Taking advantage of this wonderful opportunity, your company can participate in building the shrine—which is for the benefit of all mankind. To be connected with this unique project is a privilege, and we can invite as many as possible to do so.

Why not check with someone in your personnel or employee relations department? Find out whether they have the "matching gifts" arrangement we have described. If not, perhaps they'll start one. Many things we thought impossible are now coming true in the name of the Light of Truth Universal Shrine. For information, please write to: L.O.T.U.S. Committee, P.O. Box 108, Pomfret Center, Connecticut 06259. Or call (203) 974-1005.



in his footsteps: part 3

Caravan South: "It's All the Same God"

A pilgrimage to India
and Sri Lanka

by Prahaladan Mandelkorn

This is a continuation from the October issue following twenty American devotees of Sri Swami Satchidananda on a seven week journey through India and Sri Lanka (Ceylon). December 4, 1977, the pilgrims accompany their guru to the University of Tamil Nadu in Madras, where they hear him describe a unique quality of this ancient culture. Soon, thereafter, they follow him on a journey to the villages and holy temples of South India.

"Everything is part of religion", Sri Gurudev began his talk to the archeology students. Fully attentive, they were watching his every gesture and listening to every word. "In the ancient Dravidian (South Indian) culture, everything was done with a religious zeal. They got up in the morning and said certain prayers immediately. Even for evacuation, they said certain prayers. Before taking a twig from the tree to brush the teeth, they prayed. Then they prayed to the stick. Pour water—another prayer. What

does it mean? The entire life was religion—not just when they went to the temple. Everything is the Deity. You can't say, 'This is religious and that is not'. If I say, 'Only this is God', then so many things are not God. God is the Divine quality to be experienced. Peace is God."

Who Is Venkateshwara?

From Madras we drive deep into the interior of South India. As usual, Mr. Mahalingam is taking very generous care of us. His drivers are chauffeuring us in a caravan of five cars, with Gurudev in the lead. I marvel at the countryside, so different from North India. More tropical, warmer, the usually soft plains are now covered with trees and the sky is a clear blue. Driving past, we watch the peaceful life in the villages and fields; the people seem very much at ease.

Late at night we come upon a high hill. As we look out the car windows, we see a string of lights leading up to Tirupathi,



Devotees and Sri Gurudev at Tirupathi Temple

the Venkateshwara Temple. Apparently, this area is known to be frequented by dacoits, highway-men who still molest and rob people in these rough climes. Because Sri Venkateshwara is said to be helpful for material needs—money and wealth—this particular temple is well supported by many large industries and wealthy people. Devotees sometimes actually take off their jewelry as they pass through and leave it as an offering. Something about this place draws in gold and money, and perhaps passes it along where it ought to go. Hearing that, not a few of us silently wonder if we might get our own finances working right while we're here.

After driving late into the night, we finally arrive at the hilltop. From the distance, we view the tall temple dome. We're all exhausted. There's no bedding in the tourist cabins, no sleeping bags, no heat, nothing. Nobody complains. Putting on sweaters, trousers, and socks, we each fall into our beds.

Four in the morning, loud-speakers from the nearby temple begin an unusual and very loud chanting. At dawn Gurudev appears and leads us to the temple—tall with a great, golden dome. Really huge, it covers a city block or so. Innumerable stone gods and goddesses are sculpted on the facade. Inside the great entranceway is a large pool of water and a courtyard surrounding the main deity—topped by the shining gold dome.

Sri Venkateshwara is usually depicted as a dark, mysterious figure draped in garlands of precious jewels, a face black as night and covered from forehead to nostrils by a wide band of holy ash behind which his eyes are only barely visible. As we sit outside the temple before entering the *sanctum sanctorum*, I press the guru to explain this bizarre yet attractive figure. "Who is Venkateshwara? Which aspect of God does he represent?" I hoped he would tell us a great story of one of the incarnations of Lord Vishnu,

the preserver. I knew that Venkateshwara was somehow connected with Vishnu.

Gurudev seems to brush my question aside, almost brusquely, and replies instead to the confusion behind the question. "It's all the same God", he says. "Vishnu, Siva—all the same. Siva wears the serpent around his upper arm, and Vishnu reclines on a bed made of the serpent." He points at the tall, sculpted entrance to the temple where I see, among many gods and goddesses carved in stone, Lord Vishnu lying on a couch made of a great serpent.

"See, Vishnu and Siva are really the same. Only they show the serpent in a different place. It's all the same."

"And Venkateshwara?" I persist.

"Another name for Vishnu."

The subject is closed.

How Softly an Elephant Blesses You

We walk towards the temple entrance as a man with a big, wrinkled elephant approaches us. The elephant lifts its trunk and touches Gurudev's head. Some of us also bow our heads. She touches my head with her trunk. It's very sweet. You would never imagine how softly an elephant blesses you.

The Vishnavaites are touchy about allowing Western guests into the inner chambers; probably they don't want tourists gawking at the most sacred places and deities of their faith. But we finally get permission to enter.

"You're the true Hindus", says the Master as we enter the temple. "You are all *sannyasis* (monks) now. No matter who comes, even if householders are

on a pilgrimage, they think of themselves as total renunciates. They can wear orange too." Showing us the outer and inner courtyards where he arrived many years ago, he explains, "Every temple is a replica of the whole universe". The mood is pensive and rich as we go within, following him closely from one altar to another in the dark and ornate interior. The attendants allow us into the holiest of all locations. Lined up beside our guru before the main deity, we worship before a curtain that only partially covers the holy of holies. As the priests perform *pujas* (ritual offerings), burning incense and waving lights, we chant with Gurudev to God in the name of Narayana. I begin to feel a buzz of spiritual awakening that I remember from certain special moments during worship in the past. If I had wanted to ask God for something material to be worked out, I guess I completely forgot; I just wanted to see Him more.

Afterwards, we receive sweet *prasad* (consecrated food). Visiting the Sri Venkateshwara temple has turned out to be a moving, devotional experience! We come out of the dimly-lit temple into a bright, glowing morning. Many of us feel high and uplifted as we pile into the cars and head on into the inviting South Indian countryside.

In the next issue, the caravan continues through South India, visiting Sivananda Maunaswami-gal in the village of Tiruvalam. The pilgrims are graciously received and begin some lessons about courtesy and about keeping the mind always focused.



The Clinic Serves in New Ways

Brahman & Lakshmi Levy

Since June, 1975, the practitioners and staff of Integral Health Services in Putnam, have been serving people in Northeast Connecticut, as well as patients from all over the world. Inspired by Sri Gurudev, the clinic was the dream of Swami Amritananda Ma, also known as Dr. Sandra McLanahan, M.D.. Presently, the clinic serves some fifteen hundred clients through its medical doctor, two psychotherapists, nutritional counselor, chiropractor, and two massage and polarity therapists. In addition, a support staff of seven keeps the clinic running smoothly.

Rather than working strictly within the conventional "Doctor, fix me!" approach, the clinic encourages people to take responsibility for their own health. To accomplish this, the practitioners recommend that clients change their lifestyles to improve their health. Frequently prescribed "medicines" are meditation, yogic breathing and postures, and a nutritious, vegetarian diet.

People following these

recommendations usually experience markedly positive results. Most important, they often realize that they can exert some control over their own health. However, many find these changes difficult, often because the recommendations are new to them. "Hatha Yoga? Wheat berry sprouts?!" Not only do the ideas seem strange, but it may be difficult to understand the benefits of yoga techniques and of a pure, whole-foods diet. What makes it even harder, no matter how strong the motivation, family and friends often are not supportive when the client tries the suggestions at home.

Other Needs

The clinic has also received numerous inquiries from health-care professionals who are interested in learning more for their own practices. Frequently, these professionals will ask to sit in on clinic sessions or to speak with the individual practitioners. Due to their heavy schedules, however, they often are unable to meet these requests.

To fill these needs, the clinic began offering classes and workshops on a variety of topics, such as natural childbirth, vegetarian cooking, preparation of raw foods, stress management, massage, and others. Response to these programs has been quite good but, to share more fully the yogic approach to good health, an expanded program is needed. The clinic workers now envision a live-in educational center where people can experience their potential for vitality and improved health.

Integral Health Education Center, in Putnam, will become a reality this spring. With space for twenty, guests will be able to stay from one to three weeks for a general program of health revitalization. As Sri Gurudev has suggested, the staff will encourage entire families of the patients to participate in the program. When they return home, the whole family will benefit from a new understanding.

Learn Through Doing

The Revitalization Program will focus on four areas—nutrition, exercise, stress management, and self-care. The aim is to sensitize individuals to their health needs through a new awareness of the body, mind, and spirit. Nutrition and diet will be explored through individual counseling, lectures, demonstrations, and meal preparation. Through counseling, the nutritional staff will evaluate the client's eating habits. Most important, clients will learn through doing—preparing their own nutritious, well-balanced meals in a joyful atmosphere of participation and support.

Hatha Yoga will be the basis of the program to care for the physical body. The staff will explain the benefits of these practices for the entire body and mind. According to individual needs and preferences, various forms of exercise, from jogging and swimming to creative movement, will also be explored. "Stress management" is a catch-all term for some of the most important work of the Education Center. Here, the staff will show the relationship of stress to health, prescribing meditation, yogic breathing, and relaxation.

With daily self-care, the patients will put the techniques and knowledge to work. Through individual counseling, clients will find a realistic program tailor-made to their needs and lifestyles. In addition, the center will offer professional training programs for people in the health-care field. Special programs on smoking, fasting, the cleansing process, overweight, and hypertension will also be available.

Truly, this will be a unique program—the combination of Integral Yoga and Holistic Medicine in a supportive and loving environment. The Center will enhance the already valuable services of the clinic, providing many with the opportunity to experience radiant health.

If you wish more information about the Integral Health Education Center or, if you wish to contribute to its further work, please write to: Integral Health Education Center, c/o Integral Health Services, 245 School Street, Putnam, Connecticut 06260. Thank You!

Restful Work and the Adrenals



Proper attitude in work, restful work, allows us to serve without stress. One of the most common problems occurring in Western culture—the culture of "work" and "business"—is adrenal weakness, called hypoadrenalism. Symptoms may be vague—feeling tired in the morning, just generally too fatigued, hair falling out at an increased rate, dark circles under the eyes, and a general lack of well-being. Unless there is a specific cause, which is rare, onset is gradual and related to the stress of our lives.

The adrenal glands keep the body alert, regulating food use, cell balance, and salt and water balance. The glands themselves sit like a pair of woolen caps, one on top of each kidney, in the midback. Only about one-thirtieth the size of the kidney, this dense tissue produces thirty different hormones. "Hormone" comes from the Greek "to rouse or get into motion". A hormone is a chemical substance which, formed in one part of the body, will have a

biologic effect in a distant part. Thus hormones, which may be proteins or fats, act like drugs but are made by the body.

The adrenal hormones are fats. Their basic subunit is cholesterol-like steroids. (Steroid is a special kind of compound with many carbon atoms. Many hormones, vitamins, bile, and cholesterol are steroids.) Also, the adrenal cortex produces aldosterone, a salt and water balancing hormone.

The inner adrenal area (the medulla) secretes the well known adrenaline and adrenaline-like hormones. The medulla originates from nerve tissue and acts like the nervous system, immediately responding to stress by secreting adrenaline. Fright, pain, emotions, or any body change (for example caused by white sugar) stimulates this output. "Butterflies" in the stomach, the "fight-or-flight" syndrome as this effect is known, causes the pupils to dilate, muscles to tense, blood pressure to rise, bowels to evacuate (for instance before exam time), all

in preparation for flight.

A number of researchers, like Hans Selye and Herbert Benson, feel that our Western work pressures and harried and hurrying lifestyle constantly invoke this response. Much of this stress comes from a wrong approach to our work or jobs—our *karma yoga*. One cup of coffee, for example, causes the adrenals to secrete three times as much adrenaline as normal. That's why people feel stimulated, more alert for their work by taking coffee.

However, if one takes a drug to "push up" the body, it must later fall down an equal amount below the resting level. Just as racing a car causes it to wear out more quickly, so do the adrenals become depleted in all their functions. Many people complain that they need their cup of coffee to "get going" in the morning. But this is precisely the problem! The adrenals are not providing enough "alertness" hormones naturally, so artificially the coffee forces them to pour their hormones into the bloodstream. Four to six hours later there are even less reserves in the adrenals, so the person feels very tired. If he then takes another cup, he sinks deeper into the cycle. Even one cup of coffee in the morning will make a person more tired at night. "Would you like cream and sugar in your drug? Or just black drug?" This applies to non-herbal tea, chocolate, or those sodas which contain caffeine.

So what to do? First remove the strain of overwork and drugs. Then give the adrenals the foods they need to function better. The adrenal gland has the highest concentration of Vitamin C

of any part of the body. Thus Vitamin C is often called the "stress vitamin". All the B-Complex vitamins are used in adrenal hormone synthesis. Particularly important are Biotin, PABA, Pantothenic Acid, Choline, and Inositol. These are especially abundant in brewers yeast, raw wheat germ, bee pollen, raw mushrooms, raw nuts, molasses, bean sprouts, and raw rice bran. Bean sprouts also have more Vitamin C than oranges.

Unfortunately, both Vitamin C and the B-Complex vitamins (also Vitamin E) are destroyed by cooking. That's why a raw-food diet is actually the ideal diet. Or, at least half of the diet should be raw vegetables.

In one study done by Ralli in 1952, giving Pantothenic Acid to even well-nourished subjects improved their ability to withstand the stress of immersion in cold water.

Whenever the circulation to an area of the body is improved, the body's own resources can help correct the deficit. The yoga posture, half-spinal twist, draws circulation and gives a massage to the adrenals. Triangle pose is also useful. The stomach lift and *nauli kriya* (stomach rolls) also massage them from the front. *Pranayama* draws in more oxygen so the adrenals can improve their function.

But rest from stress is the best prevention. Fortunately, deep relaxation and meditation give even more physical benefits than extra sleep. Wastes—carbon dioxide and lactic acid—do not accumulate in the body, as they do in sleep. That's why one is not generally stiff (unless the legs aren't used to it) after meditation, whereas one awakes

stiff after sleeping.

Mental attitude is also a key to stress. When the emotions are tapped, one feels the effects of stored adrenaline rushing into the bloodstream. Chronic stress means that constant adverse effects remain. This may relate to high blood-pressure patients (they have higher blood adrenaline levels on the average), and sufferers from heart disease and ulcers.

There are two ways to reduce stress—direct and indirect. Directly, you can change the work environment, placing around nice plants and pictures, talking to fellow workers about harmony, playing soft music, and so on. The other way is to do some practices in the morning and evening which strengthen the body and mind to withstand whatever stresses may inevitably arise. Once the mind becomes strong through yoga practice, the adrenals and you can surf through any waves, no matter what you are asked to do or where you are called upon to serve.



*Half-Spinal-Twist
Pose*



More Letters



(Continued from page 3)

spending one day a week with a fatherless boy and helping with a Little League team. Daily I pray that I may be used in service and it is happening.

I am listening to your *satsangs* on cassette tapes and they have inspired me to change my diet. Just that one Tamil saying about letting the stomach digest what it has in it before eating more has *drastically* changed the way I feel physically, and when and how I eat. Your words are not falling on deaf ears!! Listening to you on tape has made me laugh so so many times. I love to laugh, thank you. Thank God for your great wit!

In so many ways, each day I am beginning to practice your teachings. I hope that your hearing about the effect that you and the teachings have had upon me will fill you with added joy and further inspire you to carry on with this work and remain with us for a lot of years to come.

-B. G., Los Angeles, Cal.

I don't exactly know how to say this, but I wish more strongly every day to free myself from ego with God's Light always. You are my inspiration and guide and I wish to say thank you and please lead me onward to His Light. It scares me to say this, but all is becoming meaningless without this truth which is God. It is a great blessing to know you, to serve you, to be with you. *-V. W., Santa Barbara, Ca.*



Eating for the Sake of Others

Hari Om! Sri Gurudev tells us that our bodies and minds are easily affected by what we take in. Thus, we have to watch our intake—physical and mental—and accept only those foods which will increase the *sattwic* (tranquil) tendency of the mind. In taking care of the physical ease and mental peace, let us check carefully when something is about to go in—not only food, but also the thoughts and ideas which are the foods of the mind.

When nice things come in, the body stays clean. Before putting something in, ask the tummy what it needs and if it is ready to digest something new. Even healthy foods in wrong amounts, or taken when not hungry, won't digest well and will ferment inside. Let us feed our digestive fire according to its capacity.

Sometimes our understanding of how to feed ourselves is like the parable of the stone thrown into a moss-covered lake. As the stone breaks through, the moss separates and you can see the clear water. But soon the moss closes in and clouds the water.

In the same way, even after hearing the guru's advice or learning from the pain of our own mistakes, the old eating habits soon return.

It is easy to see the effects of our diets when regular in meditation, *hatha yoga*, and *pranayama*. When eating, we can feel we are gathering energy to serve others. Whatever we eat, let us offer it to God and see the Lord in it. Our systems will remain clean and we can serve with great agility! In this transformation, we will find the real Peace and Joy which inevitably come in a life of dedicated service.

The following meal, serving six, is easy to prepare, digest, and even to clean up afterwards!

Fluffy Millet

3 cups millet
6 cups water
sesame oil
1-3 tablespoons tamari (optional)

Place oil and millet in a deep saucepan. Using a medium-high flame, stir constantly until the millet turns golden. Add water

and, if you like, tamari (soy sauce), and bring to a boil. Lower heat to a simmer and cover. Cook over a low flame for twenty to twenty-five minutes.

Cashew Gravy

3 tablespoons sesame oil
(optional)
1 medium-size onion (optional)
3 cups cashews
10 cups hot water (some milk
may be added)
2 teaspoons black pepper
1/8 to 1/4 cup of tamari sauce

Sautee onion in oil, then put into blender with cashews and water. Blend until creamy. Pour into a saucepan and add pepper and soy sauce (tamari). Bring to a gentle simmer, stirring constantly. Serve hot over vegetables and millet.

Perfect Steamed Vegetables

6 large carrots
2 beautiful cauliflowers
3 bunches of fresh broccoli

Wash the vegetables and rinse in cold water. Cut off the broccoli stems next to the heads and put aside. On the diagonal, slice the broccoli stems and carrots into disks. Then slice the cauliflowers in half and, from underneath, slice off the flowerettes. Now cut the cauliflower stems into disks. In the steaming basket, place the sliced carrots and cauliflower, and also the sliced broccoli stems. After steaming for ten minutes, then add the broccoli tops and let steam for five more minutes.

The steamed vegetables should be bright colored and crisp, but not hard. Toss them

in a deep pot with 1/3 cup sesame oil or 3/4 stick of butter. Serve immediately.

Open-Sesame Candy

2 cups unhulled sesame seeds
1 cup honey
sesame oil

Oil a nine-by-thirteen-inch baking pan. Pour the seeds in an even layer, and also drizzle the honey on very evenly. Then bake in a 450° oven for twenty to twenty-five minutes until the seeds are golden. When cool, cut into squares or, with oiled hands, roll into balls. To unstick the seeds, pass the pan over a flame a few times.

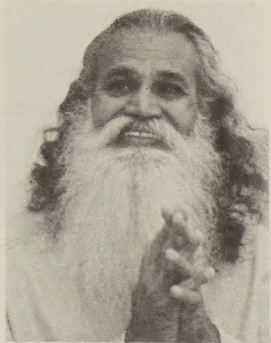
Note: Sri Gurudev highly recommends the use of sesame seeds for their great benefit to the system.

Ginger Tea

Fresh ginger root
1 tablespoon coriander seeds
(optional)
10 cups pure, cold water

Thinly slice a two-by-three-inch piece of ginger root, then dry roast on a skillet with coriander seeds. Grind the mixture in a blender, bring to a boil in the water, then simmer for twenty minutes. Strain out the tea, add a little honey and milk if you like, and serve.

Note: For the sake of your digestion, try not to take beverages less than a half-hour before or after a meal. For the same reason, to avoid diluting the digestive enzymes, try not to drink *during* the meal. Also, ginger tea is of special benefit to the digestive process. *Om, Shanthi, Shanthi, Shanthi.*



DAY-BY-DAY WITH SRI GURUDEV

October - December 1978

Pillsbury Asks for Advice

In late fall, Sri Gurudev received an unexpected letter from the Pillsbury Company, perhaps the best known American producer of white-flour and instant-bakery products. Pillsbury was trying to "develop and implement a nutrition policy". The writer continued, "Because of your well known activity and prominence in this area, I hope you will be able to share your opinions with us". And so, on October 17, Pillsbury came to Pomfret.

After a tour of the ashram grounds, including the kitchen and organic vegetable garden, Ms. Goodman and Mr. S. Kingsbury heard from Gurudev about nutrition. "Food makes the person, not only what gets into the mouth, but also food for the thought. It should be nutritious and clean to avoid problems. Most of our ailments seem to be caused by our wrong diets."

After tea, served with samples of natural, nutritious cookies,

they were reluctant to rush off and meet their plane. While they couldn't promise that a large firm like Pillsbury would implement the ideals of a yogic diet, they said they would try their best to present Gurudev's view. Leaving, they said it had been a deeply moving and important personal experience to have met with him. *-Shanthi, Pomfret*

Ravi Shankar Benefit Concert

On November 12, in Santa Cruz, Ravi Shankar on *sitar* and Alla Rakha on the *tabla* gave a benefit concert for the L.O.T.U.S., which was attended by Sri Gurudev and many of his spiritual children. A masterpiece of melody and rhythm, the evening *raga* began with subtlety and intricacy, building slowly in intensity and pace. Finally, all thought was drowned by the power of pure sound and, at the end, the listeners spontaneously stood up and cheered. Afterwards, Sri Gurudev and Ravi Shankar attended a short, and very successful, reception which was also a benefit for the

*With Sri Gurudev
(right to left):
Shakuntala Harilela
and Munjeet*



L.O.T.U.S..

The concert was arranged by Robin Haines and her partner Gary, who handled the booking and publicity and lovingly designated some of the proceeds to the L.O.T.U.S.. That evening, at a devotee's home, Sri Gurudev thanked Robin and Gary for giving him such a wonderful going-away party for the Santa Cruz I.Y.I.. It was truly divine timing and a wonderful culmination to the eight years of service in Santa Cruz.

*-Krishnadasi Mouw and Swami
Karunananda Ma, Santa Barbara*

An Opportunity to Give

At a public talk at the Santa Barbara Unitarian Church, on November 18, 1978, Sri Gurudev spoke with great tenderness. "We have suffered enough through the focus on differences. The Lotus Shrine is for everyone; it is our gift to the world and everyone can participate. Remember that it is our opportunity to give."

Someone in the audience asked, "How is it possible to become enlightened without feeling that you are giving up something?" And Gurudev replied,

"The greater the goal, the greater the sacrifice. If you want a Rolls-Royce, you give up a lot of money; if you want a bug, you give up a little, and if you never give up anything you don't receive. If you give more, you get more". How simple is the path of joyous service! Many times people ask how they can give or participate. Now we have that wonderful opportunity to give of ourselves through the L.O.T.U.S. project.

-Krishnadasi Mouw, Santa Barbara

Harilela Wedding

In November, Gurudev was once again requested to bless and attend a Harilela family wedding. Having known him over twenty years, this devoted Hong Kong family feels that no wedding is complete without Gurudev's presence. On November 27, Shakuntala Harilela, daughter of Mr. Hari and Mrs. Padma Harilela, was married to Munjeet. Gurudev was asked to lead the bride to the altar and, after the ceremony, to speak on the real significance of wedlock. "Real marriage is when two individuals come together for a common purpose," he began. "They have been living

separate lives, and realize that they would be more safe, and progress faster with a partner who has the same goal. Each one lives for the sake of the other, and ultimately they both live to serve the humanity at large."

Several years ago, in Hong Kong, Swamiji and Rev. Billy Graham jointly blessed the opening of a local Holiday Inn. On this visit he gave a public lecture at the Inn, attended by many of his long-time Chinese students and friends. One of Gurudev's early students, Lo Chou, now brought his yoga students to meet their Grand Pa. As Gurudev spoke, his talk was translated live into Chinese by Eva Kwan, his first Hong Kong secretary.

-Shanthi, Pomfret

An Open Book

Again in California, at a satsang at Yogaville West on December 9, Sri Gurudev pointed out that the Jonestown matter is not relevant to our lifestyle, because we don't encourage personality cultism. At a later satsang he also mentioned that we are an open book and told how reporters were invited to Yogaville East, and as a result of their visit wrote the headline, *Guyana Cannot Happen Here*.

The following Saturday, December 16, Sri Gurudev joined the ashramites in decorating the Christmas tree. As he entered, he was handed a tray of lovely, handmade ornaments. With much loving care, he arranged the objects on an already beautifully decorated tree. It was the exquisite finishing touch.

-Krishnadasi Mouw, Santa Barbara

Sri Gurudev's Jayanthi

December 22 was the sixty-fourth *Jayanthi*, or birthday, of Sri Gurudev, observed at his homes and ashrams around the world. Actually, the inner Guru—who removes the darkness from our minds—is ageless, beyond birth and death. The *Jayanthi*, however, does give us an excuse to celebrate and show our reverence. On Saturday, December 23, Yogaville West celebrated the *Jayanthi* in his presence. During an extraordinary and rousing musical entertainment, many of his followers expressed the joy and inspiration they had received from him over the years. The musicians played and sang and improvised on guitar, piano, clarinet, drums, saxophone, and flute. At one point, when Swami Nirmalananda Ma sang her L.O.T.U.S. songs, it seemed as though the hearts of all were opening just as wide as they could stretch. It seemed as though the hall was too small to hold all that feeling.

Afterwards, Gurudev rose from his seat and walked about, touched and chimed all the instruments before returning to his seat. Then he pulled our awareness within with a few words. "This joy can always be found inside. Those outside celebrations are like toys, but we shouldn't remain infants and become dependent on external rituals. As a grown-up you learn to play, not for your own sake, but for the sake of the children. Real spiritual aspirants are introverts; their attention is focused within. That way they can always enjoy the Christ, the full moon within. Even with God do not have wants."

"I want you to have total independence. Walk in the world like lions and lionesses!" He explained how people could please him by letting no one think they are brainwashed, dominated, or controlled. Allow others to discipline you, but not to *bind* you. After such an event, people tend to see every spiritual group in the light of the event. Because of what happened in Guyana, we now have much more responsibility than ever before. People may confuse us with similar cults, so we will have to prove ourselves to them. After his comments, the group prayed for the peace and freedom of the souls of the Guyana victims.

-Krishnadasi Mouw,
Ganga Marceaux, and
Swami Divyananda Ma

We Are Born Free

Early Christmas morning, Gurudev was listening to an instrumental version of "Rudolph the Red-Nosed Reindeer". After saying how much he liked the lively music, he spontaneously did a little dance about the room. He looked so light and happy, as always completely giving himself to whatever he does. When I took the opportunity to wish him a Merry Christmas, he turned to me and simply said, "Christ is born in you". Spoken so simply, in such simple circumstances, it was the deepest Christmas message. Both the day and the person were transformed.

Later in the morning, Gurudev asked, "Well, what shall we do today? Shall we go out for a drive, watch a movie, sit in front of the altar, do some handiwork? It's all a medita-

tion to me".

Later that evening, in Yoga-ville West, Sri Gurudev attended a program, part of which was the film showing of "Shoes of the Fisherman", a fictional story about a Russian cardinal. He is portrayed as a simple, honest, and faith-filled soul who, after being freed from a concentration camp, later becomes the Pope. After the film, Gurudev said, "I loved that man, the film was so moving. I especially liked the part where he sneaked out of the Vatican to visit with all the people, and when he went into the home of a Jew and prayed with them in Hebrew!"

At another *satsang* Gurudev gave a highly inspired talk, which some of us later named the "Born Free" *satsang*. Gurudev ended the talk looking at a questioner and said, "Total freedom—that is your birthright. Do not settle for anything less than that. We are all born free".

-Shanthi, Pomfret

"It's all a meditation to me."

